

This portion is contemporary with the prophecy of Haggai. Compare Hag. 1:1; 2:1, 10 with Zech. 1:1.

(a) First vision, (1:7-17.) *The angel riders*, signifies that God will punish the nations in spite of the fact that the nations are at rest.

(b) Second vision, (1:18-21.) *Four horns and four carpenters*, signifies that God will break the power of Israel's oppressors.

(c) Third vision, (2:1-13) of *The Angel with measuring line*, indicates the future prosperity of Jerusalem under her new regime.

(d) Fourth vision, (3:1-10) of *Joshua before the judgment seat*, indicates the purification of the priesthood.

(e) Fifth vision, (4:1-14) of the *Golden Candlestick*, represents the blessings which come thro the civil and priestly officers by the Spirit and power of God, especially when united in the Branch.

(f) Sixth vision, (5:1-4) the *Flying roll and the Ephah*, indicates the curse that rests on lying and stealing, and prefigures the casting out of sin.

(g) Seventh vision, (6:1-8) of the *Four Chariots*, shadows forth God's judgment upon the nations.

In all these there is the underlying hope that the visions will stir up the people to accomplish what is shown in the vision.

Parts two and three of the Prophecy will be considered next week.

J. L. GILLIN.

The Gift God Wants

Mrs. C. F. Wilder.

Penitence for your half hearted life is not giving up; is not the "gift" God wants; that is not consecration. Repentance is only giving up the bad; is only sending it back to the devil where it belongs. Giving up the "good"—time, talent, tongue, pen, money, will—that is the gift Christ wants today. This gift of consecration is your work; the accepting it is God's. When our gift is a perfect gift, no sham about it, but genuine all the way through, then comes God's gift of light and power and peace and rest and joy.

The Second Paradise

Doctor Watkinson.

People talk about this world coming to an end. I am glad to see by the papers that some of the prophets who believe this have taken a new lease for eighty years. There is an instinct in us wiser than our brains. Coming to an end! It is coming to a beginning. We have scarcely shaken the mud from us yet. The best thing in this world today is barbarism. We are only at the introductory age. God has got uncounted years for this world. It is a delight to live; the older I become the more hopeful I become. I feel that the world dangles on the edge of the sublime. The world began with a paradise, and ends with one. It began with one in a corner, and ends with one which shall stretch from where the sun rises

in the morning to where he ends on the rocky deep. It began with two tenants, and ends with countless millions.

God-Given Power to Love

Rev. Charles Roades.

Loving as we are loved is delightful and human. Loving whether we are loved or not is not easy, but it is God like. In the full-heartedness of youth, our love goes out in return for kindness and love received. Loving those who love us seems as natural as breathing, and so, indeed, it is. But as we advance in life, the Master sets us harder lessons, and puts our loving power to fire-proof tests. It seems a hard doctrine that loving fallible and unlovely men should be as the test of our love for a pure and holy and all-loving God. Yet any love worthy of the name, or the only one which will bear testing, is God-derived. Only when we look to him for power to love men do we gain the affection for and sympathy with our fellows which enable us to love others with no thought of their attitude towards us.

Winning Souls

Margaret E. Sangster.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by the converted and unconverted persons. Very often the gay girl, whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied, that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of that kind. She has even a faint, undefinable dread that any effort on her part would be received coldly or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ, who might have won a soul to him, has been silent, afraid, ashamed. What a wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit finds him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?

True Worship

O. A. Kingsbury, D.D.

True prayer is surely not some fine phrases we may utter. The form of words does not determine the character of the petition. Stumbling, broken speech may mean a great deal more than any rhetoric. It is what is under the prayer that gives it value; what the heart really means, not what the lips may happen to say. Our neighbor hears the words we utter count for nothing with him if he sees that heart and lips are not in accord.

Prayer that has no heart in it does not

really reach God any more than a message can go over the telegraph when the line wire is down. The operator may rattle the dots and dashes from the key, but they go no further than the empty sound they make. On the other hand, the faintest aspiration of the soul toward God, if it be true, is acceptable worship. It is the human spirit—however faintly, brokenly, slightly—touching the Infinite Spirit. It is man in his weakness coming close to the infinite strength of God. It may use forms or it may not. It is easily enough superior to forms. Our spirit does not always need to use words when we would approach the Infinite Spirit. True worship is spiritual communion.

Our Bible School

SHORT SERMONS

Text: Heb. 1:14. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Made a little lower than the angels, (Ps. 8:5) and in the redemption to become equal with the angels (Mark 12:25) there is assuredly a dignity in man which ought to deter him from all unworthy conduct. Consonant with this dignity of his origin and destiny is the statement of the text that angels are the ministering spirits of the heirs of salvation. The effect of the statement is heightened by the reflection that they attend us in our fallen, imperfect state, when often our tempers and our conduct must be painful if not odious to them; and in our state of peril when their invisible but powerful protection must be often our defense against invisible but powerful enemies.

It is a glimpse behind the curtain like that which at the prayer of the prophet was granted to the servant of Elisha. These blessed companions of our earthly pilgrimage are round and about us. Behold their tender interest in every repentant sinner. (Luke 15:10) What is the meaning of that jubilee, that ecstasy, that rapturous joy in heaven? Something wonderful must have happened in the celestial world. Yes, it is wonderful to the angels, tho it barely stirs the turgid dullness of your soul,—that sinner at your elbow has repented.

How busy these celestial creatures have been as agents of the divine providence, leading Lot away from fiery doom, bringing good tidings to Abraham, feeding Elijah, fighting for Elisha, getting Peter out of his dungeon. Must we suppose that they have ceased such like activities? Or should we believe that they are even now ministering to us, both for our temporal and spiritual support and protection. Believe it, thou discouraged man and discouraged Christian, and lift up your head, and the hands which hang down, and the feeble knees. Believe it, thou afflicted one, struggling with sorrow and trouble, in poverty, in distress, in loneliness. Did God but open thine eyes for a moment what a vision thou wouldst see, and then thou wouldst be ashamed that thou wert so downcast.

What friends we have in the heavenly